

APRIL 1960



Concern

Official Magazine, United Presbyterian Women

his resurrection

Rev. Charles Wesley (1707-1788)
Jubilantly

7. 7. 7. 7. with Alleluis

Robert Williams (c. 1781-1852)
LLANFA

1. "Christ the Lord is risen to-day," Al - le - lu - ia!
2. Vain the stone, the watch, the seal; Al - le - lu - ia!
3. Lives a - gain our glo - rious King; Al - le - lu - ia!
4. Soar we now where Christ has led, Al - le - lu - ia!
5. Hail, the Lord of earth and heaven! Al - le - lu - ia!

Sons of men and an - gels say; Al - le - lu - ia!
Christ has burst the gates of hell; Al - le - lu - ia!
Where, O death, is now thy sting? Al - le - lu - ia!
Fol - lowing our ex - alt - ed Head; Al - le - lu - ia!
Praise to Thee by both be - given; Al - le - lu - ia!

Concern



April 1960 • Volume 2 Number 4

Official magazine, United Presbyterian Women.
Successor to *Outreach* and *Missionary Horizons*.

In this Issue

- I Came to the United States from Africa page 3
I Went to Africa page 4
No Tapering-Off Place page 5
A Different World page 7
The Lord Is Risen Indeed! page 9
Aiding Youth page 10
The Church's Challenge Through Radio and TV page 11
One Church's Successful Venture page 12
Come with me to Egypt page 14
Message from Your Nominating Committee page 15
Conference on African Affairs page 16
Bible Study with a Purpose page 18
Anna Diem of Clear Creek page 21
Speak to Us of Prayer page 22
Evangelism: Your Responsibility page 23
Christian Growth Unlimited page 25
Clean Out Your Closets page 26
Letter from Arnaldy Quismundo page 27
May Fellowship Day page 29
On the Doorstep of Independence page 30
Cameroun National Anthem page 30
Cameroun Today page 31

Features

- Capital Comments page 13
Current Program Materials page 14
News and Clues page 19
Fellowship of Great Concern page 22
Bulletin Board page 24
UPW and the Psalms page 27
Read and Heed page 28

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CONCERN is published monthly except June to September when issued bi-monthly by United Presbyterian Women and the Women's Committees of the Boards of National Missions and Christian Education and the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the United States of America, 350 East 22nd Street, Chicago 16, Illinois. Second class postage paid at Chicago, Illinois. Business and editorial offices are located at 475 Riverside Drive, New York 27, New York.

Subscription rate: 1 year (10 issues).....\$1.50
Change of address and other correspondence regarding subscriptions should be sent to CONCERN, 475 Riverside Drive, New York 27, New York. Allow at least 4 weeks for change of address to become effective. Printed in the U.S.A. Opinions expressed in signed articles are not necessarily those of the publishers.

Postmaster: Send Form 3579 to CONCERN MAGAZINE, 475 Riverside Drive, New York 27, New York.



Message from a Presbytery Moderator

TO THIS THEME of "Living as a Servant People," lifted up so sharply in our Jubilee Year, we will be returning again and again, as it describes the image of the Church that, more than any other, we must constantly create. In the role of a Servant, the Church is best able to live where its people live, where, much more often than we think, the redemptive task begins. The terrific pathos and glory of the Inner City constantly dramatizes this concern of the Church to be a servant people, and when the Church identifies itself with homes in which something at the center has gone dead; or with youngsters who "bop," or who are "beat," or who hit the "main-line," or "who chicken out in life," because no one has really cared; or in the sometimes rough and tumble conflict where people struggle to get acceptance because they never felt they were counted "in"; the Church is bearing the mantle of glory that fits it better than any other symbol.

Very recently I had a young life say, "I have been hurt so often and so much, that nothing can hurt me anymore." It was more than wishful thinking that made me want to believe that the only reason he could be hurt no more was because a new love had healed the breach and nothing, nothing, could separate him again from that love. As we believe, first, in our great tradition that God has already acted for our redemption, and then become sharers in this act, we continue to express our concern as we live as a group of servant people.

Edler G. Hawkins

The Rev. Mr. Hawkins, pastor of St. Augustine Presbyterian Church, Bronx, is Moderator of New York Presbytery.

I CAME TO THE



United States

FROM AFRICA

by Beatrice Abboa-Offei as told to Mae Ross Taylor, Secretary, Overseas Mission Projects Chairman of the Fraternal Worker to U.S.A. Committee.



Left to right: Mrs. Howard N. Monnett, Mrs. Charles L. Hussey, Mrs. Abboa-Offei, Miss Mae Ross Taylor.

THE REVEREND and Mrs. Ebenezer Abboa-Offei were appointed by the Presbyterian Church in Ghana to serve in the United States as fraternal workers for three years. Five of their children, ages 9 to 18, are here with them. The oldest son, Benoni, entered Dubuque University the end of January and the other children are in school in New York. They are a charming family and a delight to know.

Mrs. Abboa-Offei has that warm outgoing personality we have come to associate with Africa through knowing Rebecca and Suzanne. As English is a second language in Ghana there is no language barrier and she can speak to us without an interpreter. At last fall's meeting of the Women's Advisory Committee of the Commission, Mrs. Abboa-Offei was selected as the first overseas delegate for the National Meeting of United Presbyterian Women of the USA to be held in Purdue the summer of 1961. So meet Beatrice Abboa-Offei, mother, public school teacher, and church leader, as she tells of her coming to the United States.

One day my husband Abboa-Offei came into the house and told me he had a telegram from the Moderator of our Church saying for him to proceed to Accra. He went early in the morning and returned the next day with the news that the Presbyterian Church of Ghana was asking us to go as the first missionaries from our country to you. The two of us had to sit down and think about it. We decided we had given our lives to the work of God and therefore we would go anywhere. We both agreed we should come.

I started thinking about in whose care I would leave my two children who are in the University of Ghana, and where I would put my belongings. My sisters and brothers said they would look after the children and they could stay with them during holidays. I left my belongings with them.

The Sunday before I left, when I went to church all of the women had on the white uniforms they wear for special occasions. After the sermon the minister asked me to stand up before the whole congregation. Then one of the older women pinned over my heart a gold copy of the pin of our women's fellowship. The pin has a burning lamp on it and she told me my light must be burning as I came here. She then put a gold ring on my finger saying they would go hand in hand with me, and the ring was to remind me their hands were with mine. A member of the congregation came forward and put a pin shaped like a staff in my hair telling me that the church would be my staff to hold me up. She said they would be with me all the time, praying for me. They then all prayed for my long, long journey and my safe return to them. After church the women formed in line and followed me to my house singing on the way. They bade me farewell and the next day I left for America.

I miss my sisters and brothers and I miss the hymns we sing in our own language but I do not feel I am a stranger here. I am very happy. We are all children of God and I have come to you so that heart in heart we may serve him together. I pray that our fellowship may grow stronger and that we may all serve God in better ways.

I WENT TO

Africa

FROM

THE

UNITED STATES



by Jean Laurie Floyd

Mrs. Barry N. Floyd, daughter of a Presbyterian minister, is the wife of a teacher at Dartmouth College who helped to implement land reform in S. Rhodesia. She has been secretary of a Methodist Mission base in Africa, taught at a government secondary school there and also at the University of Rhodesia and Nyasaland.

I WENT TO Africa with some uneasy questions about mission work. Was it true, for instance, that missions upset traditional order and turned out rootless, half-educated people with distorted ideas of "freedom"?

As we moved among the rural Africans of Southern Rhodesia, my doubts crumbled. I saw that the old tribal order was unprepared to cope with new problems created by the migration of men to the towns or too many people and cattle on too little land. I watched people groping for an anchor in a confusing world where Gene Autry the Yodelling Cowboy blares forth from a pole-and-mud hut and the sons of ragged illiterates read Shakespeare.

I became convinced that American Christians may play a crucial role in determining the character of awakened Africa.

I met women like Mai Ngonyama, dedicated teacher in a mission outstation school. Her well-scrubbed children and neat, flower-bordered home with its motto, "Christ is our Unseen Guest," were examples for her community. She was eager to learn more about America. One day she asked, "What happened in Little Rock? I did not think America was like that."

There was Mai Nyamrowa, B.A. in domestic science, who rejected an attractive city job because "my people need me here." And from miles around the women came, babes on backs,

and she shared with them her knowledge of nutrition, hygiene, and child care. And the villages bore witness.

My husband worked with respected government employees like Mfogizana and his team of trained agricultural demonstrators, who were helping their people to raise more and better crops.

I recall many hard-working African nurses; African students at the multiracial university in Salisbury; a journalist, a lawyer, a doctor, a member of parliament, all striving to make the government's avowed goal of "partnership" a working reality.

All of these African leaders have attended mission schools (which receive government aid). Today, 95% of African school-children in Southern Rhodesia attend them. Surely the Christian Church could find no greater opportunity—or challenge—than this?

But last year, over 1000 applicants were turned away from one American-run school for lack of room. A mother walked eighty miles with her sick child to get medical attention. The literate were starved for literature. Unanchored youths, wanting something more than Western suits, bicycles, phonographs, and soda pop, yet knowing not what, vented their frustration in half-truths and angry talk. More men went off to face the bewildering temptations of urban life, leaving their women with added burdens at home.

The women especially are turning to the missions for faith and knowledge with which to meet their changing world. In packed churches on Sundays they showed me the true meaning of the story of the widow's mite; because of their sacrifices, other African women would share in what they had found.

Each African country has its own story. But the task of the Church in each is clear: to give meaning and direction to the awakened desires of the African peoples.

One missionary has called Africa "the continent which God has held in reserve." By intelligent study of her complexities, by showing our concern through more funds and more fraternal workers, we exert influence to ensure that talent is wisely invested, education pointed to a high purpose, and spiritual rewards meaningful in the emerging Africa.



NO TAPERING-OFF PLACE

by R. Irving Deihl

The Rev. Mr. Deihl, a chaplain in the Navy for three years during World War II, served at Warren Wilson College, Swannanoa, North Carolina, for twelve years

AN EXECUTIVE of our denomination drove with me recently to pick up some pulpit chairs from a rural church that Presbytery had closed. As we drove back to the country church I serve, my companion, looking at the lovely Finger Lake country around us, said thoughtfully, "You know, I haven't many years of active service left. I think when I retire I'd like to take a little church somewhere in the country and sort of taper off."

"Taper off!" I said disrespectfully. "Now you've said what too many ministers really feel, that the country is a restful place where a fellow can take it easy."

The executive proved himself humble. "I was wrong," he said. "The rural church today is no tapering-off place."

That truth about the church in the modern rural community is being discovered these days by Presbyterian women who are taking a hard look at village and country. They are finding out, first, what the rural community is, and secondly, what the Church is doing there—or failing to do.

About twenty-five years ago, Ezra D. Sander-son, a rural sociologist, supplied a definition that has some validity today: "A rural community consists of the social interaction of the people and their institutions, in a local area in which they live on dispersed farmsteads and in a hamlet or village which forms the center of their common activities." What are the institutions of the country? Well, the home, the school, the church, 4-H perhaps, the Grange. A village can be defined as a population center ranging in size from 250 to 2500 people.



as chaplain and teacher. He is now minister of the Dundee and Weston Presbyterian Churches, New York.

Let us look at a few of the problems of the rural church and community. There is conservatism. True, conservatism can be a blessing. But the grim conservatism that in the past has characterized the rural man is a problem, not a blessing. Perhaps growing out of rural conservatism is the denominational competition that is often found in the country. Here, in an area with a twelve-mile radius around the Dundee Central School, are found twenty-six churches, six of them in Dundee alone. Now Dundee, New York, has about 1300 people. How many churches should a village of 1300 have? More than one, no doubt. But *six*?

However, when it comes to closing one Church and uniting with another deep feelings of loyalty and pride are touched with a knife. Granted, a change ought to be made, but for ministers and laymen certain fears persist, so competition continues. If churches combine, who goes out? Who stays in? Who goes up? Who steps down?

To rural conservatism and denominational competition we must add the problem of an inadequately-paid rural ministry. Yet some ministers and wives do stay in the country, and they are not, most of them, second-rate people who cannot get a church elsewhere.

There are benefits and challenges in the rural church. Put this one first: Providence seems often to choose small places for great events. God determined, for example, that a small village should be the setting in which hidden values might give nurture to a Boy who would later save and change the world. The minister who is called to the rural community must have an awareness of these values.



A more obvious challenge is the growth in population of country areas now within commuting distance of industry. Driving from Dundee to Corning, New York, Mrs. Deihl and I see, not the rural communities described by Sanderson with their "scattered farms and homesteads," but occasional small colonies of neat houses whose occupants commute to work at Painted Post or Corning. These settlements, although in the country, are not Sanderson's rural community but what sociologists are now calling the "rurban" community.

As we drive along we see this house, new and attractive; perhaps a foreman or worker from Corning Glass lives here. And over there on a hill stands an old country church, still in use, but unchanged in a changing community; then more houses, obviously not farm houses, but the homes of those who work in nearby factories. . . .

Now look! On the left side of the highway there is a Lutheran Church, temporarily housed in one of the new living units. "Christ's Church," the sign on the lawn says, "Come and Worship. Temporary Quarters." People will be flocking to that church, and there will be money to pay the minister and later to build.

In his *Manual of Town and Country Churches*, Dr. Henry S. Randolph, Secretary of the Department of Town and Country Church Work of the Board of National Missions, reminds us that another challenge for the Church lies in the recent experimentation of rural ministers and laymen who are finding several answers to the problems of the rural church, including the shortage of clergymen. In our own Presbytery,

the Reverend Arthur Guild is doing exciting work in the Federated Church of Almond, New York. There, the American Baptist and the United Presbyterian congregations keep their denominational ties but worship as one from one church location.

Another type of experimentation is found but a few miles from our home. At Reading Center, New York, Methodists and Baptists have surrendered denominational loyalties to unite in a Community Church. Their new building was achieved when the people literally lifted their two former churches, carried them to a new location, knocked out the north wall of one and the south wall of the other, and pushed them together!

The most significant recent pioneering work, according to Dr. Randolph, is the larger parish plan, in which a number of churches keep their identities and locations but join together through a parish council to worship God and serve the community as one.

Things are happening in the village and country churches. We who are here like it. We like the challenge. We enjoy such blessings as the first-rate central schools, the small group activity, village life for our children, the "police protection" of every neighbor having a care for his neighbor. Of course, being human, we don't like smaller salaries, nor the feeling that some think of us as less able, just because we are here. But we'll enjoy what we have and we'll be busy. Maybe once the country *was* a place of rest, but the church in the rural community today is no tapering-off place.



A DIFFERENT World



*The first of a series
on "Operation Youth"*

The Rev. Mr. Scott is Associate Secretary, Department of Youth Program, Board of Christian Education.

by T. Royal Scott

IS YOUR CHURCH reaching young people with the message of Jesus Christ? Many of us are missing our young people because we are trying to minister to them as if it were 1940 instead of 1960. Oh, yes, the gospel message is the same, but the situation in which it must be heard is not. Have you thought recently how radically the world—our environment—has changed in just two decades? Today's young people don't live in the same world most of us knew when we were in our teens.

Twenty years ago most of us travelled by car, train, or boat, fifty or sixty miles per hour on the ground and about twenty-five knots on the oceans. (Flying boats were in use but they carried only a small portion of the world travelers.) It took at least a week for most of us to cross the continent and probably two weeks to reach a destination half way around the world. Today, jet airplanes traveling the great circle routes can take us to any point in the world in less than one day. A trip from Los Angeles to New York takes less than five hours. Television, a new phenomenon within the last fifteen years, brings us instant, graphic picture news events as they are happening any place in the world. Whether it be war, or famine, or natural disaster, or a great new scientific development, we can live through the experience vicariously with those immediately involved. The problems of others are our problems for the moment and perhaps longer.

Our homes are generally smaller, more compact, more efficient than a generation ago. The home has gradually lost its place as the social center around which the teen-ager's life re-

volves. The automobile has made it possible for him to go out of the home in ever widening circles. First, parents take him to school, clubs, sports, and social events far from home; then he takes over the car and moves even farther out. Today, the living room and porch are not nearly as important or as widely used on dates as are cars, dance halls, cottages, soda fountains, beer joints, and churches. The majority of our homes are now in cities and metropolitan areas where it may take as much as an hour to get out into open country—the usual living space for our grandparents. Families don't stay put as they used to. One out of every five families moves at least once a year to a different home; consequently our young people have very shallow roots in their community.

With the coming of the space age new vistas have opened to the minds and activities of today's youth. Although it is much more difficult to pioneer in the sense of discovering new territory, the possibilities of pioneering in space, in medicine, in science, in sociology, in politics, in Christian faith, are unlimited!

Automation in business and industry is rapidly relieving man of routine jobs while opening up many new opportunities. Where there were less than one hundred different types of jobs from which to choose just a few short years ago, there are now thousands. Where we generally found our first work in or near our home town, a high percentage of our teen-agers will go to college and find their first jobs at quite some distance from home, thus uprooting them from family and community ties. Because of the more techni-

cal nature of the new job opportunities, a college education is as essential to today's teenagers as was high school to our generation.

With our new technical know-how has come the vast and very real possibility of man's destroying himself with atom bomb warfare or its successor. The possibility of the end of the world is truly at hand. This same technical knowledge has opened vast new possibilities for the improvement of mankind. Here is a tremendous new source of energy to replace our waning supply of wood, coal, oil, and gas. It has given us new tools for research and development in the field of medicine. It is helping us discover ways of growing more and better food. The world's population is exploding, but with new techniques it can be fed and housed. There is the possibility of meaningful work for all, but we will quickly run out of space in which to live and work and play. The world population is expected to multiply so rapidly that within the next hundred years there will be less than one square foot of land available to each person.

In the midst of all the vast scientific and technological advances, increase in effective communication, and mobility of population, there has developed a new freedom of thought and conduct. Young people, no longer related primarily to the family unit, but freed through books and magazines, the movies, records and TV, the gang, the car, and the school are being exposed to many conflicting moral standards and life goals.

The stable home situation thought to be a part of the American way of life is almost a nostalgic dream. Our economy, shifting from agricultural to industrial, no longer needs large, self-sufficient family units. The divorce rate continues to climb. There are more and more working mothers. Teen-agers have discovered that the moral and ethical standards held up to them by adults (society) were myths. Cheating is all right in the minds of most people as long as it is not discovered, as exemplified by the vast number of persons involved in the TV quiz show scandals. Dr. Kinsey's reports of the sex conduct of children, youth, and adults revealed quite a different picture of the sex life of our nation from what we would like to believe it to be. Dr. L. M. Terman reported that his studies indicate a steady decline in the number of

women who are virgins at the time of marriage (average age twenty-two years) from about 50% in 1930 to less than 20% in 1960. With the weakening of home ties young people seek love and satisfaction from others.

Alcohol is more available than ever before. It is to be found in a majority of homes and can be purchased by teen-agers openly or by subterfuge almost anywhere in the nation. In 1941 one out of every five high school students admitted drinking. By 1949 it had increased to one out of every three, and is probably more nearly one out of two today. The danger inherent in teen-age driving and alcohol is appalling. The danger of teen-age drinking and petting is equally bad.

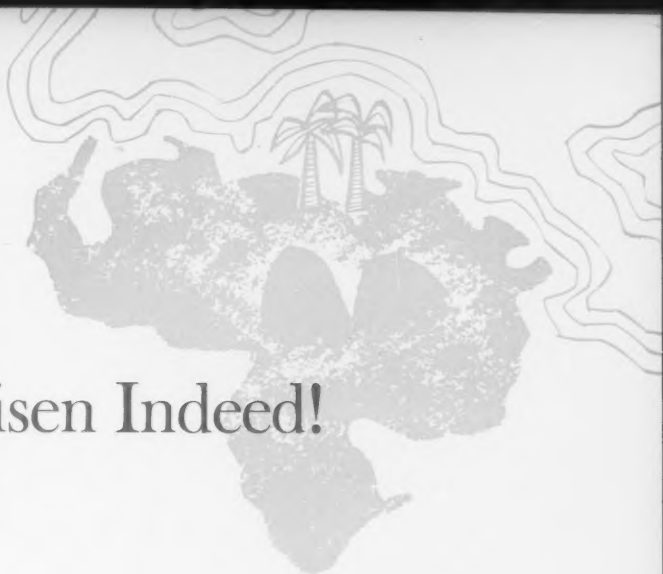
True to their age and normal needs, teen-agers are pushing for adulthood just as we did. They frequently adopt the outward symbols of adulthood long before they have achieved adult self-control—just as we did. The difference is that they are so removed from family influence by the many factors listed above and so exposed to a confusing and contradictory array of standards and goals in life that they frequently retreat into a culture of their own—often in conflict with adult society or culture.

To summarize, young people do not live in the same world you and I lived in as teen-agers. Their horizons have expanded. The problems of the world press inescapably in upon them. They have moved out from under the close supervision of the family and are faced with many confusing and conflicting standards and goals in life. They find refuge in a culture of their own. Within this context the Church must mediate to young people the gospel of Jesus Christ.

The May Issue of CONCERN...

will feature articles related to the UPW Summer Medical Offering interpreting, through fascinating, on-the-spot stories vital health programs that your dollars are making possible in many areas of the world.

The Rev. Eugene Lee and Mrs. Lee, who were appointed to the field in 1954, direct the Christian Rural Center at Ocumare, Venezuela.



The Lord Is Risen Indeed!

*and the Living Christ is proclaimed
in Venezuela*

JEANNE MARIE and Eugene Lee, returning after their first furlough to Venezuela, sent the following message to their friends in the United States:

"Coming back to the purple hills and green valleys of Venezuela was an unforgettable experience. Amid the jolting adjustment back to black beans, poor sanitation, cold showers, and strong coffee—our minds stretched to comprehend again the soft rapid-spoken Spanish. And our hearts were too full to find ways to express our feelings. Life had moved on, taking some in tragic death, and lifting others to accomplishment and success. The Church was struggling, but still strong and growing. There were tears, and many things to tell. Through it all, there was a warmth of welcome that we were quite unprepared for; as though they were saying not so much, 'My, how good to see you again' but rather a deeply-sighed, 'Thank God you've come.' The job hadn't gotten any easier.

"Our new assignment is to work mainly in the city of Ocumare. We see these empty faces, and long to say: 'Don't you know that there is life after death? That our daily life has more meaning to it than finding food for our children, clothes for our backs, and a bit of brief diversion to make us forget our misery? There is more here, and there is more beyond all this. There is within your reach hope, and love, and courage, and

awesome wonder of God Himself. He is not candles or curses or a myth that doesn't exist! He is real and near you and within the grasp of your simple understanding.' But you cannot blurt out these words to a perfect stranger—they must be said and lived out in the context of everyday living. And so, we have rented a house, and through our home we are finding our place in the life of the town. Here, on the roomy porches and around the long table, believers and nonbelievers meet to talk about these things. There are classes and worship services, and ample time for visiting. Young people, children, men, and women all find their time and place to participate in the 'big-family' gatherings. Slowly but surely we are beginning to have services in different little sections of town, as each new believer begins sharing the news of his 'new life in Christ' with others.

"This 'sharing of the new life' is what you who read this letter are doing. We never cease to be grateful for the privilege of representing you here. We value your prayers more than daily food. Our problems are many; the difficulties sometimes seem impossible barriers. And then, again and again, we see the quiet miracle of your answered prayers.

"May the Lord bless and keep you in the fullness of His grace."

How the Educational Counseling Service Is

THE YOUNG MAN who came to see Mr. Johnson in the offices of the Educational Counseling Service in Atlanta, Georgia, was despondent; it seemed that his ambition to become a medical social worker could not be realized. In childhood Ted Miller had coped with emotional insecurity and a foster home; later, the financial burden of supporting younger brothers and sisters while striving for his education. Now his wife, who had hoped to work while he earned his degree in social work had become ill; funds were depleted. It looked as though Ted must give up his hope for a more satisfying future for them both. Accepted by the university of his choice on a provisional basis because he did not come from an accredited school, Ted had removed his probationary academic status in the first six weeks of his course. No wonder he was acutely distressed by this new financial crisis.

As field counselor for the Southeastern area, part of Mr. Johnson's work is to help promising and deserving students like Ted. Through the Department of Educational and Medical Work an emergency loan was arranged. The result, a potential medical social worker was assured of a year of higher education. Still in its infancy, the work of the Educational Counseling Service of the Board of National Missions began in 1959. Three initial areas have been organized: Southern Arizona, Northern New Mexico and Southern Colorado, and the Southeast. Each of the three field counselors tries to help older children and young people to make maximum use of their educational opportunities; to help those who may be failing in one situation to transfer to another where there may be greater hope of success. Parents whose children have dropped out of school are counseled. Plans are developed for a student's return—not necessarily to the same school.



Mr. Samuel H. Johnson

Aiding Youth

Illustrated by highlights from the Southeastern area where Samuel H. Johnson is Field Counselor for the Board of National Missions' Educational Counseling Service.

Promising young people need encouragement to continue their education beyond high school. The field counselor will sit down and help them evaluate their abilities and interests and make vocational plans. Some students need help in the choice of schools and colleges; others, like Ted Miller, are in need of financial help. During the college period, the counselor maintains a helpful contact, particularly during the freshman year.

The field counselors work with parents, schools, churches, and communities to encourage more profitable use of higher educational facilities,—particularly by young people from so-called minority or underprivileged groups. Improvement is also needed on the public school level to prepare students for higher education. Our three counseling areas are working under a systematic plan whereby the complete history of each student served is recorded. Criteria is being developed for use in selecting students who should be encouraged to go to college, or who should be given financial aid.

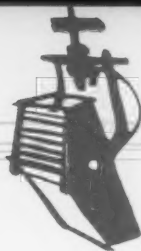
In the southeastern area Mr. Johnson has been working closely with the schools to improve their guidance facilities and programs. Early counseling might have taught fourteen-year-old Ann that smoking, dancing, and drinking didn't go with studies. Many interviews were needed to help her toward acquiring self-understanding and a more mature outlook. Again, much time was required for counseling a young woman who was at the point of suicide. At last word she was able to return to work, and to normal life in the community. To see such problems met is a source of satisfaction to the field counselor, for endings are not always happy.

This, then, is the beginning—the beginning of trying to fulfill all that can and should be done through the Educational Counseling Service for youth—upon whom a better America and a better world depends.

THE CHURCH'S CHALLENGE

THROUGH

RADIO and TV



by Lawrence W. McMaster, Jr. and
Richard L. Goode

ONE OF THE church's most effective means of communicating the gospel today is through radio and television. The use of these mediums even poses a challenge to the professional skill of those trained in these fields. How can our Church justify a Department of Radio and Television?

The best answer to this question is found, not in examining what the department alone is doing, but what the Church is doing, or is supposed to do. Let's begin at the beginning. Let us re-examine the true function of the Church and its ministry.

In the beginning was the Word, and the Word was with God, and the Word was God. If we take a close look at Christ's ministry, we find that he was "the Word" in a unique and divine sense. Those of little faith were more preoccupied with the idea of whether he was or was not the Messiah, than with what he had to say.

Why did He come? To fulfill the law. To teach man his proper relationship to God. Today we behold the spectacle of Christians overflowing their churches to celebrate the dates of his birth and his resurrection, while substantially ignoring his Church the rest of the year. This would seem to be a classic example of missing the point.

What has the Department of Radio and Television to do with this? Through the unique flexi-

bility of radio and television it is possible for us to take Christ's teaching, "the Word," beyond the four walls of the temple, outside the very limitations of any church building. His Church exists in the heart and soul of man. In radio and television our mission is to reach the heart and soul of men, to find them where they are, and to bring them first to Christ and then, if possible, to his Church. The unconvinced may need a good deal of preparation for coming into the Church. For some of these non-churchgoers there are many hurdles between them and Christ.

Of necessity, the Church works through buildings and people, books, Boards, and manses to minister to the "ninety and nine." The Department of Radio and Television seeks "the one that got away." The number of Americans with no church relationship is legion. Many of them do not seek us. We are seeking them, and we will need to do more, much more, before it can be said that radio and television are meeting the challenge. At this moment we have established a beachhead. You, the viewer and the listener, can widen this beachhead as you talk to neighbors and acquaintances outside the Church about the programs your Church is producing. Until we care as much about the world outside the Church as we do about our own church, we are failing to carry out Christ's injunction, *Go ye therefore, and teach all nations.* The Department of Radio and Television is part of that ministry, but the programs it produces can reach further into the potential audience with the help of those church members who look, listen, and tell of what they have seen and heard.



The Rev. Lawrence W. McMaster, Jr. (left) is Executive Director of the Department of Radio and Television. Mr. Goode (right), formerly associated with commercial TV programs, is in charge of television programming.



(Rear) Eddie Jaskiewicz, Mrs. Elder, Jutta (formerly Yuata). (Front) Jackie, Brian, Wanda Jaskiewicz.

"WE DON'T HAVE to find a place for our refugee family to live and a job for the man tomorrow. It will take time for our assurance to be processed. I move that the Session indicate its willingness to forward our assurance to New York."

In concurring, the elders of the La Grange Presbyterian Church did not know that the family that Church World Service would send would arrive just twenty-four hours after our letter reached New York. There was no time to locate a home and job before the Jaskiewicz family was actually with us in La Grange. Even before our plans were fully made we were having to look to the needs of the bewildered parents, the father Polish, the mother German, and their two children—Yuata, the five-year-old girl, and the one-year-old son, Yoachim.

As Social Education and Action chairman, I hurriedly set up the greeting committee and advised in all matters, but the whole church was soon involved. There was no time for deliberate action for we were already all caught up in a real life drama.

One of our church families offered a temporary home. Those who couldn't help in other ways took in food for the evening meal for both the newcomers and the hosts. Over the meal we began to know, to try to understand the Jaskie-

ONE CHURCH'S SUCCESSFUL

by Dixie Elder

Mrs. A. L. Elder is a member of the National Executive Committee, United Presbyterian Women.

wicz family. They were individuals with special likes and needs. We learned to work with them and not for them.

Perhaps the most unique feature of our resettlement plan was an oversized poster hung in a prominent place in the Parish House which listed the anticipated necessities to furnish the permanent home we were seeking for the refugee family. Space was left after each item for a donor to sign his name, address, and telephone number. All spaces were soon filled and many attics relieved of good but unused treasures.

A furnishings committee lined up the young people and located trailers. Then, on the first Saturday after a permanent home was located, our youth went into action as furniture removers to set up a friendly looking home for people too long without one. At a welcoming tea, the Women's Association had a shower of kitchen utensils and household linens.

Then, best news of all, an administrative officer in a nearby factory helped to find Mr. Jaskiewicz a job. Transportation to and from the job, which involved swing shift, was not easy to arrange, but the small sacrifices required shook us out of our usual pattern of accepted routines.

The Board of Deacons forwarded the money to cover certain fees in connection with bringing a family from Europe and generous members of the church made gifts to cover some necessary items.

Six weeks after their arrival our new friends were in their new home. We cannot truthfully say, "And they lived happily ever after," for in resettlement problems must be expected. But in eight years the Jaskiewicz family have become part of our way of life. Little Yoachim is now called Jackie; a second son, now two, is named Brian; their father calls himself Eddie. Good

Faith

JASKIEWICZ, Wladyslaw and family arrived: February 7, 1952, SS "Muir," placed by the Council of Greater Chicago Churches with the La Grange Presbyterian Church, La Grange, Illinois.

brings about good. Mrs. Jaskiewicz has rejoiced to welcome her cousin's family, which includes three young children, from East Germany.

As we have shared joys and tribulations we have all been enriched in the intangibles which make life good. We have glimpsed new dimensions of His Kingdom.

In this World Refugee Year, July, 1959-July, 1960, many of these wonderful families from iron curtain countries, from hungry Greece, from homeless Hong Kong, wait in vain for new U.S. legislation. We urge you to bombard your Congressmen with personal letters asking why there has been no new refugee legislation this special year when other countries in the free world are doing so much.

Capital Comments *by Helen Lineweaver*

As we go to press, Senate Resolution 94, which provides for the repeal of the so-called self-judging or Conally Amendment limiting our full participation in the World Court, is bogged down in the Senate Foreign Relations Committee. Introduced by Senator Humphrey and strongly backed by the Administration, the measure is vociferously opposed by isolationist and ardently nationalistic groups. Fearing an adverse effect upon the international situation if the measure should be defeated, Senator Fulbright, the Committee Chairman, is reluctant to bring the matter to the Floor. Strong support around the country must be generated if this measure is to meet with favorable action in the Senate.

A bitter controversy was touched off in late February by the release of a report by a special Senate Subcommittee dealing with problems facing the nation's older citizens. The Subcommittee's Democratic majority urged expansion of the Social Security system to provide medical

Director, Washington Office, Dept. of Social Education and Action, Board of Christian Education.

care for beneficiaries and an increase in minimum benefits. They also proposed establishment of a special Federal agency to give full-time attention to problems of older citizens and urged enactment of state and national laws that would bar job discrimination because of age. The Republican minority on the Subcommittee expressed equal concern over the plight of the nation's senior citizens, but took serious issue with these suggested remedies.

Free American food, dispensed through Government and private agencies, is helping to nourish 79 million people throughout the world, the President told Congress in a mid-February report on the disposal of U.S. farm surpluses. More than 60 million of the persons receiving the food live in Africa, Europe, the Far East, Near East, and Latin America. About 19 million, including 14 million school children, are in this country.



COME WITH ME TO EGYPT

PART SIX

by Egyptian-American "Friendship Key"

Mary M. F. Massoud

FOR A LONG TIME, the wish of Christian Egyptian women had been to have a Christian magazine of their own. Recently, the Lord made this possible, and in January, 1958, "Cornerstones," or *Amedatel-Zawaya*, as it is called in Arabic, came into being.

Most of the contributors to this monthly magazine are from Egypt, though some are from the neighboring countries. Among the many items is a special section for problems, another for competitions, a third for psychological articles, as well as a correspondence Bible Study Course to be covered in two years. Two hundred correspondents between the ages of 16 and 60 are already doing it. When the correspondent has satisfactorily completed the course, she received a diploma. All find great interest and stimulation in taking the course.

Although the magazine is for women, many men read it, and every now and again a man sends an encouraging letter, or perhaps a problem for which he desires a solution. Many of the readers are gifted in writing. Some of them are poets, others can write beautiful stories or hymns. They are therefore encouraged, through various competitions organized by the magazine, to develop their talents.

The subscription fee for this magazine is fifteen piasters per year (about half a dollar). Naturally, the total amount of subscriptions is too little to cover the expenses. Therefore the magazine depends largely on the gifts of generous friends.

The staff of the magazine is composed of twenty women (all voluntary workers), besides myself. When you read this, I shall be back in Egypt writing articles in that magazine about the Church in America. I have certainly enjoyed participating in the life of the American Church. Pray for the Church in Egypt as the Church in Egypt is praying for you!

CONCERN expresses thanks to Miss Massoud for this specially written series.

CURRENT

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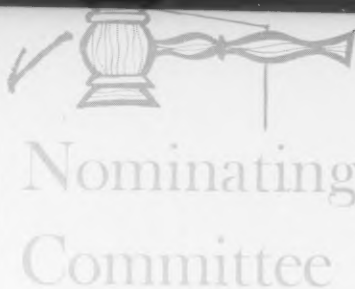
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AN IMPORTANT MESSAGE FROM YOUR



SHORTLY BEFORE CHRISTMAS, your chairman of nominations was invited to spend five days observing the National Committee of United Presbyterian Women at work. She came away from that meeting with two compelling impulses: first, to congratulate her predecessor and members of the 1954-58 Nominating Committee on their fine selection of nominees for the 1958-61 Triennium and second, to turn to God asking that his guiding hand might lead the present Nominating Committee to find persons worthy for future service.

As the halfway mark of the Triennium approaches, your Nominating Committee would like to share with you some of the things they believe may help you to help them in their task. Twenty-one persons will be nominated at the 1961 National Meeting. Fifteen will be chosen from the nominees you will send them and six from the names submitted by the Agencies connected with United Presbyterian Women. Sixteen of the total number will be placed in nomination for the Executive Committee, three of whom will be designated for President, Vice President, and Secretary. The remaining five will be nominated for the 1961-64 Nominating Committee.

Primarily, the Nominating Committee is looking for women of consecrated Christian integrity whose lives are Christ-centered; for women of high intellect with ability to discern a need and to create and carry out a project; women who are persuasive without being aggressive, whose personal ambition is submerged in the greater cause; women who radiate satisfaction and joy in Christian service.

A nominee must be able to attend two National Committee Meetings (one week in duration) each year for three years plus added sub-committee meetings and interdenominational meetings to which she may be delegated. There will be considerable correspondence, reading, creative writing, and speaking required. In considering a secretary, they will be looking for accuracy, alertness, promptness, with abilities in typing and shorthand.

The nominations were opened with the sending of the pink nominating paper to all Synodical and Presbyterian Presidents in time for their mid-winter Synodical Executive Meetings.

Naturally a nominee is fortunate to be sponsored by her Presbyterial and/or her Synodical Society, but, according to the By-laws, any group or person may suggest a nominee for consideration by the Nominating Committee.

Follow this Procedure for Nominations

The procedure for nominating is as follows: send the name and address of the person or persons proposed to the Nominating Committee Chairman, Mrs. Kenneth Ritchie, 651 River Road, Rahway, New Jersey, and, along with it, the name and address of a reliable contact person (her Pastor, Presbyterial or local President) who will be able to fill out a biographical questionnaire which will be forwarded to the address of the contact person. Additional recommendations will be secured by the Nominating Committee. All information thus received will be strictly confidential.

For obvious reasons, *please do not inform your proposed nominee of your action.* It would be better to send an incomplete biography than to arouse her suspicions by pointed questioning. The lack of courteous secrecy too frequently causes unnecessary embarrassment for the nominee.

The Nominating Committee reserves the right to notify all persons selected by them for nomination and to secure their personal consent to the nomination.

They advise against your sending them for consideration the names of present members of the General Assembly Agencies and of the wives of the Executive Staff, because these interests will be represented by the persons nominated by the Agencies themselves.

Nominations will be accepted until December 31, 1960, at which time the nominations will be closed.

Your suggestions and your prayers are earnestly sought.

Sincerely yours,

THE NOMINATING COMMITTEE

Mrs. William M. Arnold, *Ohio*
Mrs. Albert C. Rood, *New Mexico*
Mrs. Benjamin K. Ruehl, *Washington*
Mrs. James T. Voorhis, *Pennsylvania*
Mrs. Kenneth Ritchie, *Chairman,*
New Jersey



The Hon. James K. Penfield, Deputy Assistant Secretary of State for African Affairs, Department of State, Washington, D. C.



Rt. Hon. Sir Francis A. Ibiam of Ibadan, Nigeria, who was honored at the dinner on February 2.



The Rev. Dr. James H. Robinson, Chairman of Continuing Committee, at the Africa Conference.



EYES ON A

Moderator's Conference

Held in New York City

by Mary B. Reinhardt

Bringing together leading spokesmen for Church, government, education, and industry in the United States and from Africa for free expression of views and open discussion, a major Christian Consultation on Africa was called on February 2 and 3 at the Statler-Hilton Hotel, New York City, by Moderator Arthur L. Miller.

The Consultation opened with a dinner at 7 P.M. on Tuesday, February 2, in honor of the independent governments of Africa with deputy assistant Secretary of State for African Affairs, James K. Penfield addressing the gathering on African American Relations.

The dinner also honored Sir Francis A. Ibiam of Nigeria, chairman of the All Africa Church Conference, a member of the Governor's Executive council, the House of Assembly and the Legislative Council of Nigeria, and a Presbyterian elder; and Dr. Donald M'Timkulu, newly elected Secretary of the All Africa Church Conference with headquarters at Kitwe, Northern Rhodesia, and former senior lecturer in education at Fort Hare University in the Union of South Africa.

The Rev. Dr. James H. Robinson of the Church of the Master in New York City spoke on the significance of the Consultation which called together 100 United Presbyterians representing laity and clergy from all areas of the country and the national organizations. The Consultation was called to explore ways in which the whole Church might respond to the dynamic situation which Africa presents today. The Commission on Ecumenical Mission and Relations undergirded the invitation to the conference extended by Dr. Miller, Moderator, in the belief that the Church should not limit its fellowship in Africa to those areas where it has had historically established missions, and that there are personal

Africa

Conference on African Affairs

New York City, February 2 and 3

month



Reactions

Following the two day consultation, a Continuing Committee has started work on definite projects from which we will be hearing for many years. However, the following immediate reactions from participants in the Conference reflect the expectations of both Africans and Americans.

FROM AFRICANS:

"In spite of what we may say—we like to be frank and candid—we do so because we believe in what you believe. I think it is time, since Africans have the opportunity to speak now—for us to tell you our minds. I think you do understand—that is why you have convened this Consultation. It will be a great thing for the Churches in Africa to know the United Presbyterian Church in the U.S.A. is thinking of them and is prepared to help us to advance our churches so that we may have the strength, ability, and spiritual depth to go on in witness for Christ in Africa. My friend said the other day, 'So long as you have Christ as a premise, as the Person you look to and go forward, everything will be all right.' We must not put our trust on anything else, for Africa wants Christ and we want Him, as soon as possible, wholly and finally."

"I do not know what you think about it, but to me, I say it was God's plan to have that meeting, and I have much hope that something good is going to come out of it."

"There are times when I stop to reflect on the rapidity of events in Africa that I often wonder as to what role the Church should play. After the Consultative Conference, I feel more assured that the churches in Africa will rise to the occasion in the emergence of the new birth of freedom in Africa. If many Christians and non-Christians are frustrated and disillusioned about the activities of missionaries in the past, they will find much comfort in the sincere spirit of co-operation just shown by the United Presbyterian Church."

"Coming from a country of problems and finding as I do here, the tremendous interest, I will carry back to my own people something to indicate your sympathy and fellowship and feeling for the situation in Africa."

FROM UNITED PRESBYTERIAN WOMEN:

"Its [the conference's] scope and purpose were certainly far broader than anything our Church has previously attempted, and it met the terrific challenge of rapidly changing conditions in Africa."

"Certainly it was a step to better understanding. I am so grateful for the experience."

resources which could be released in Christian service and witness apart from those financed by the benevolent program of the Church.

At the Wednesday session, consultants were assigned to seminar groups dealing with special phases of the contemporary scene in Africa. The seminar on the Changing Political Scene was led by Eduardo Mondlane of the United Nations Trusteeship Council. Discussions on Rapid Social Change were led by Dr. Hugh Smythe of the Ford Foundation. Judge Martin deVries of Long Beach, California, was leader of the seminar on the rising economic level in Africa, and the group on Church development was led by the Rev. Theodore Tucker, Secretary of the Africa Office of the National Council of Churches. The implication of the Christian faith in each area was stressed and possibilities for Christian service and witness explored.

Following the Consultation certain agreed-to recommendations were given to the Continuing Committee under Dr. Robinson's leadership. While these do not represent official action of the United Presbyterian Church in the USA, they do indicate directions to which the whole Church is called.

This then, was a real exploration for United Presbyterians, both in geographical areas and, more importantly, a challenge to search out new ways in which the whole Church membership can relate itself to Churches of Africa.

CONCERN, whose Editor was one of 20 United Presbyterian Women participating in the Conference, considers its responsibility is to inform the women of the Church as developments occur, so that wherever they are their response can hasten and strengthen the Church's program and extend Christian influence in Africa.



by Edith Brookmiller



North-Central Area Secretary for the Women's Department of the Board of Christian Education.

Bible Study WITH A PURPOSE

AT THE TEN Consultative Conferences held by the National Executive Committee for United Presbyterian Women this last fall, one constantly heard the following: "We need to find new inspiration and a renewal of faith for ourselves and others." "We need to be equipped with new inspiration, dedication, enthusiasm." And a general feeling seemed to exist that if groups would do more and more Bible study they would then become more effective Christians.

It certainly is true that the majority of adults in our churches today are biblically illiterate. And groups do need more Bible study. But the study of the Bible should not be merely for acquiring knowledge about the Bible, or even less desirable—study which results in mere pious sentiment. Nor can individuals seek to "fill their cups" before they do anything about being a Christian.

Dr. Joseph Haroutunian, Professor of Systematic Theology at McCormick Theological Seminary, tells his students that "There is no such thing as a general faith or a general Christian experience, or a general commitment, or some kind of a general state of feeling which you have to accomplish before you do anything about it. A Christian is one who, in a given situation, tries to think and act as a Christian." Dietrich Bonhoeffer, in his book, *Prisoner for God*,* put it this way: "A Christian is not a special kind of man, or a saint. To be a Christian means to be a man. The Christian life is lived entirely in

the world. Christian love is not a religious exercise, a "spiritual" concern. It is responsible action in the world, exercised in the mandates of political life, of work and friendship and marriage, of human solidarity against evil."

This means, then, that the Bible study in circles, or in any other group within the local church, should help to equip adults to "be the Church in the world." Thus, Bible study does not become the "filling of the cup until it overflows," but it becomes the searching of the Scriptures to discover in what ways God has worked through people in the past, and how he can work through people (and through you and me) today.

Each of us has many associations in her daily life—family, PTA, League of Women Voters, and various other political and social organizations. What we do and say in these so-called "outside groups" witnesses to what we believe. These groups have great influence in our daily lives. These are the groups that are chiefly influential in formulating the policies and the destiny of the communities in which we live. This means, therefore, that each church member has the responsibility to "be the Church in the world." The circles to which we belong, as well as other organizations within the church, should equip us to be just that. They should also provide for us the kind of reinforcement that each of us needs if we are to be a leavening influence in these so-called "outside" groups.

What is the Bible study in your circle like? Is it achieving these objectives?

*The Macmillan Company, 1954. Quotation by permission.

United Presbyterian Women will be interested in the pin which the Hong Kong women have recently adopted as their own. Within an enveloping circle which represents the World Church of which we are all a part, the pin is made up of a cross of historic significance to Chinese Christians. It is the cross found at the top of the famous Nestorian Tablet, which was discovered in northwest China 300 years ago and which spoke of the Christian Church in China from 600 to 900 A.D.

In a letter to Mrs. O. N. Rosenkranz, Washington Synodical President, Mrs. Richard V. Nelson, president of Alaska Presbyterian, tells of the real growth taking place in the women's associations in Alaska. Mrs. Nelson, who is the wife of the skipper of the National Missions boat, the *Anna Jackson*, says:

"I am encouraged by signs of growth in the societies that I have visited. The Petersburg women are growing in numbers as well as in the quality of their meetings. They are very happy with their new system of giving—all the old sales are a thing of the past. The Ketchikan women purposely lowered their pledge this year, since they are embarking on the new adventure of pledge giving instead of sales and fund raising events . . . I am sure they are going to be pleased with their new system along with the many, many women, world-wide, who have already given it a try and are well satisfied."

Editor's Note: Although pledging is sometimes lowered, as in this case, we predict, on the basis of past experience, that giving will be as high as ever.

A few reservations are still available for the National Missions Traveling Seminar in the Northwest. Covering Idaho, Oregon, and Washington, the Seminar starts on July 2 and lasts eleven days. The group, traveling in an air-conditioned bus, will visit the work of the Church on the frontier

as well as historic and scenic points. For information and registration cards, write immediately to Dr. Merlyn A. Chappel, Board of National Missions, 11th Floor, 475 Riverside Drive, New York 27, N.Y.

Mrs. John Peters, who has been accompanying her husband, Dr. John Peters, in a stewardship mission to three continents, has given us an interesting glimpse of a "graduation" ceremony for Bible teaching sessions that had just been completed in an Egyptian village.

"Although nominally Christian (largely Coptic), the village was one noted for the ferocity of the community. About a thousand people crowded into the little church, the women separated from the men by a wall. As we went forward to the platform we had to make our way through the crowds squatting on the floor. The people, despite their fierce appearance, were all in a holiday mood, smiling and making a terrific din. They sang their Christian hymns with gusto. They discussed the slides of India which Jack Lorimer was trying to show and describe. The louder he shouted the noisier they became, never listening to the local pastor who tried to quiet them. Some of the wildest were banged on the head with a long stick by a couple of elders who thoroughly enjoyed their task.

"The 'exercises' themselves were not unlike some of our own old-fashioned 'Children's Days,' the different classes of children reciting Scripture or singing a psalm or reciting the books of the Bible, all to a very noisy applause. The first woman ever to

appear on a platform in that town presented her class of ladies. Most of the teaching had been done by local teachers who had been taught by the team (some of them Copts), and who were to continue teaching after the team left."

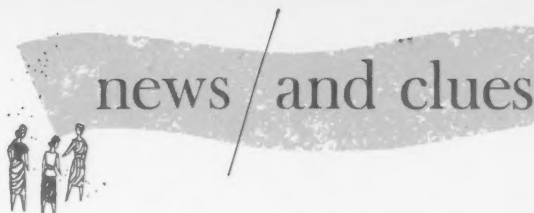
The Bible teaching teams move into the villages as a natural follow-up to the work of the literacy teams that have taught the villagers to read.

The Reverend Wilmina M. Rowland became Director of the Office of Educational Loans and Scholarships of the Board of Christian Education on January 1, 1960. A part of Miss Rowland's responsibility is related to administering the Educational Assistance Program voted by the 171st General Assembly as a plan to aid the children of pastors and other full-time church workers in the financing of their education. The office will also administer the Service Loan and Rotary Loan program, Graduate Fellowships, and the National Presbyterian College Scholarship Program.

All United Presbyterian missionaries, ministers, and salaried religious workers are invited to spend their vacation at Chautauqua, N.Y. Two Presbyterian Homes, accommodating about eighty guests—men, women and children—are available. Moderate rates include room and meals.

During July and August, Chautauqua's outstanding program offers religious, educational, musical, dramatic, and recreational activities for all ages.

For particulars, write to Mrs. N. B. Wilson, Chautauqua, N.Y. or Mrs. G. S. M. Doremus, Girard, Pa.



news / and clues



United States and Cuban churchmen joined together last winter for an eleven-day evangelism and unofficial friendship mission in the face of strained relations between their countries. Thirty-one mainland ministers and elders and a number of Cubans participated in the mission, the second to be sponsored in Cuba by the Division of Evangelism of the Board of National Missions.

The men teamed up for preaching missions and laymen's schools of visitation evangelism in twenty-eight Cuban cities and towns after which the missionaries joined forces for rallies in three major cities: Guines, Cárdenas, and Cabaiguan. Twenty of the group were from New Jersey Synod to which Cuba Presbytery belongs.

The National Executive Committee, aware of and concerned about the magnitude of the task of resettling victims of political and military upheaval, ask that United Presbyterian Women everywhere do all they can to publicize the need and to encourage their sessions to take hold of this opportunity to demonstrate the love of Christ. Several hundred Dutch Indonesian families must be sponsored by United Presbyterians within the next few months or lose their chance for a new life in the United States. Full information may be obtained from Miss Margaret Gillespie, Committee on Resettlement Services, United Presbyterian Church, USA, Room 1062, 475 Riverside Drive, New York 27, N. Y. Telephone RVer-side 9-1400.

A team of doctors and laymen from Mt. Lebanon Presbyterian Church, Pittsburgh, has given a

week of time and talent to help improve the health and outlook of the students at Boggs Academy, National Missions junior and senior high school near Keysville, Georgia.

A doctor in internal medicine, an eye specialist, a dentist, and pediatrician spent a week giving physical examinations and doing medical work at Boggs Academy. The week's work was a project of the Chapter of United Presbyterian Men of the Mt. Lebanon congregation, conducted with the co-operation of the Board of National Missions and the medical society of the county in which the school is located.

The medical team examined and made recommendations for approximately 200 pupils and also for twenty five adults on the teaching staff. Most care was needed in dental work. The dentist found 750 cavities. He cleaned and repaired as many as time permitted.

In addition to the physical well-being of the school, the team sat down with individuals and counseled on vocations, particularly with pupils who come from families interested in the education of their children.

"To sit down and talk with them," one of the team said, "is to find their outlook on life is no different from others in any place in the world."

Forty-eight teachers from the faculties of sixteen Church-related schools in the Philippines will convene at Silliman University, Dumaguete, April 18-May 6, 1960, for the first of a series of workshops and seminars planned for overseas faculties in connection with the Education Emphasis authorized by the Commission on

Ecumenical Mission and Relations during 1960-1962.

The Office for Education of the Commission will co-operate with the Planning Committee of the Department of Christian Education of the United Church in the Philippines in setting up the workshop. Subjects to be taught by an ecumenical team of five persons include: school administration, school finances, counseling of students, English as a second language, Bible study, and worship.

With enthusiasm and a sense of urgency, Christian educators in India, Pakistan, Hong Kong, Lebanon, and Egypt are requesting similar workshops to help meet the need for higher standards of teaching and more dynamic ways of Christian witness through education.

A conference sponsored by the Board of Christian Education was held in Atlantic City. The object was to help young unmarried adults with the problem of job choice and to explore the meaning of Christian vocation. The twenty post-adolescent young people who participated were engaged in skilled trades, clerical, and professional occupations. Most of the conferees indicated that the church had given them little help in the matter of vocation. They urged that churches arrange group discussions of the subject and afford opportunities for young people to interview Christians employed in various fields.

OVERSEAS FIELD PERSONNEL ARRIVALS

April

(To contact, consult your Commission Area Representative)

Iran

Mrs. Ira Walstrom

Japan

Mr. & Mrs. Robert Northup

Lebanon

Mrs. Glockler

Pakistan

Miss R. Jean Black

Miss Evva P. Hartig

Miss Gene A. Purdy

Miss Helen B. Weede

Anna Diem

OF CLEAR CREEK

by Jack Weller

The Rev. Mr. Weller is Director of West Virginia Mountain Project.

IT IS BEFORE daylight down in the narrow valley at Clear Creek as Miss Anna Diem sits eating breakfast. A knock comes at the door. The door is opened and a woman asks, "Do you have shoes for my Johnny so's he can go to school today?" Breakfast is left and together the women go into the little clothing shed at the back of the house to see what can be found. This is a common event for Anna Diem, Director of Christian Education in the West Virginia Mountain Project. Each year she and others of the staff distribute literally tons of clothing to families in need. Without this clothing, many children would be unable to go to school. Coming to the work in 1950 in the midst of the long strike of the coal miners, Miss Diem immediately got a baptism of trouble in a situation of need that has continued ever since.

One of Anna Diem's responsibilities is for the Clear Creek Church where she has charge of the Sunday school; weekday junior, junior high, and senior high groups; and a women's group. During the summer, with the help of one of the Project's college summer students who lives with her, she runs Vacation Bible Schools and has a recreation program for the children and youth there. Clear Creek, a mountain area swarming with children and youth, is often destitute because the work of the mines has been so bad during the years.

Everybody knows Anna Diem's station wagon, and it is usually filled with boxes, or children going to a meeting or rally. Wherever she goes, the children wave and shout, "Hello, Miss Diem." They know her because much of her time is



Children throughout the valley love to hear the Bible stories so effectively illustrated by Miss Diem.

spent teaching Bible stories, hymns, and Christian living to the nine hundred children of the valley. This also gives her opportunity to locate families in need and may mean an overcoat for a child, or a pair of trousers or shoes, or maybe even pencils and paper. These articles are sent in by churches interested in the work.

"It takes a heap of living to be a missionary," Miss Diem says. A constant stream of people comes to her door each day for clothing, or help, or advice, or just to visit. Young people and children, who make this their second home, come to make popcorn or candy. Each visitor is greeted by her large, handsome cats and her dog. On occasion her dog gets loose from his leash and follows her to church, sitting beside her as she plays the piano for services.

Anna Diem's favorite story has to do with the young lad who asked her how old she was. "How old do you think?" she asked. "Either fifty-six or sixty-five," the lad replied. Being a long way from either age, she asked why. "Well, you ain't got no kids, you're not married, and you don't get all those grey hairs for nothin'."

Anna Diem's family is larger than any personal one. She has on her heart concern for hundreds of families in this needy valley. To them, day after day, from early morning to late at night, she is bringing the love of Christ and the answers to some of their material needs.

Photo credits: Black Hills Studios Inc., 25, 26; Blackstone Studios, 2; Joseph M. Elkins, 4; Milton R. Holmes, 7; Louise W. Neill, 5.

SPEAK TO US OF PRAYER

The One Prayer We Can

Always Pray *Matthew 26:36-44; 6:10*

In the second article of this series, Lenna Robison, United Presbyterian woman, continues her report of the "speaking" of her pastor, the Rev. Wayne Moulder, to the women's prayer group at the Pine Street Presbyterian Church, Texarkana, Texas.

I WOULD LIKE TO carry through this paradox of the ease and difficulty of real prayer just one step further, to give perhaps a glimmer of hope and light. I want to talk with you now about the one prayer you and I can always pray. It is what I call the prayer of submission, or in more radical moments, the prayer of subjection (the slave prayer). This is an important prayer to me; one of the most important because it is the one we can always pray. Apparently it was important to Jesus, too, for he taught his disciples to include it in all of their praying. He taught them in the model prayer to say "Thy will be done." This is the prayer you and I can always pray. It was in that most agonizing moment of his life when prayer seemed hardest, that time in the garden, that we find him praying thus. Read again the account in Matthew 26:36-44.

The hardest job in prayer for us, as it was for Jesus in that moment, is to relax in the Holy Spirit. Then, until we can do that, our most im-

by Lenna Robison

portant prayer, in fact, perhaps our only prayer, must be "Not my will but thine be done." Only in the prayer of submission shall we find the power to submit ourselves and our souls to Almighty God enough to hear him speak. If we begin with this prayer, our prayer ceases to be all talk and directives and demands. It becomes surrender, submission, subjection to the Holy Will of a Holy God, and only this can make any other kind of prayer possible.

If this prayer is prayed often enough, honestly enough (and that is especially important), if it is prayed diligently and sincerely enough, then even we, so little along the way in the development of a real meaningful prayer life, may find ourselves able, through more and more submission to a Holy God and his Holy Will, really to relax enough to let him use us, to overhear his will for us, to hear his Spirit witnessing within and teaching us to pray what we ought to pray.

Until through submission, we can relax in the power of the Spirit, we shall never hear God speaking. This is the goal of all prayer.



A Fellowship of Great Concern

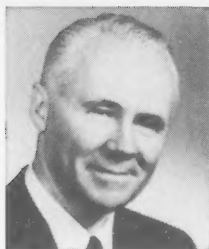
Fourth in a Series Devoted to
Women Around the World
Praying Together

The spiritual burden for which the women of Pakistan now seek your intercession follows:

PRAY THAT GOD will enable the Christian women in Pakistan to be "salt of the earth" as Jesus Christ intended us to be, so that we may contribute our share of the work of the Kingdom to the fullest extent.

Pray that by our words and our deeds we may be instruments to draw all men unto Him.

Pray that the love of Christ may so enkindle our hearts that we find no rest until we see all knees bowed before Him who is the Head of all, the Kings of Kings. Amen.



EVANGELISM:

Your

RESPONSIBILITY

by

Alexander S. Fleming

Associate Secretary, Division of
Evangelism, Board of National Missions.

*O Zion, haste, thy mission high fulfilling.
To tell to all the world that God is Light,
That He who made all nations is not willing
One soul should perish, lost in shades of night.
Publish glad tidings, tidings of peace,
Tidings of Jesus, redemption and release.*

I'm sure you have sung this hymn thinking of far-off mission fields. Did you ever sing it thinking of the people in your own community—and the church to which you belong and your own responsibility to “publish glad tidings” where you live day in and day out? This is evangelism. Are you an evangelist? Yes, I know you are a layman—no theological training, never ordained, and a stranger to clerical jargon. But still you have an evangelistic responsibility—the same responsibility laymen assumed in the early Church. In the Book of Acts, Chapter 8, Luke pictures the laity of the first century Church answering persecution with a crusade of outreach and evangelism: *And on that day a great persecution arose against the church in Jerusalem: and they were all scattered . . . except the apostles . . . Now those who were scattered went about preaching the word. Philip went down to a city of Samaria, and proclaimed to them the Christ.* Here were laymen who had been confronted with Christ, converted by the Holy Spirit, and commissioned by the same Lord to be his evangelists. He had said: *You shall be my witnesses* and they were. This was not evangelism by the ministry but evangelism by the laity. This needed emphasis is returning to the Church in our day.

By the way, did you know that the word “laity” comes from the New Testament word “laos,” which means “people”? In other words, the laity are “the people of God.” The whole

Church is God's laity—called, chosen, and commissioned to reach the unreached, to bear our testimony to the love of God in Jesus Christ. By faith in Christ you have taken your place among “the people of God.” So you have this responsibility which the Lord has laid upon his people. You're responsible for sharing with your pastor in all areas of evangelistic concern in your church. Remember that this is as much your responsibility as it is his.

As a Christian parent you are responsible for your family, that each child might become a Christian. When your child was baptized in the church, you promised to be an evangelist bringing him up “in the nurture and admonition of the Lord” and “leading him to the Saviour.” Have you kept that promise? As one of God's laity you are responsible to be a Christian worker whether your place of employment be the kitchen, the office, the shop, or the store. Even in your church life—where tensions often occur—you are to exhibit the spirit and mind of Christ. Do you care enough to take the training, invest the time, and spend the energy to join your fellow church members in visits of friendship, seeking commitment to Christ, or perhaps the re-dedication of members who have lost interest in the church? You live in a community where God is already at work beyond church doors. Do you realize he needs your witness out there with him, taking a stand on social issues where you, as the church, ought to speak?

Ask yourself if, in all these areas of contacts with other people, you are genuinely concerned whether they live with or without Christ. If so, what are you doing about your responsibility as an evangelist?

bulletin board



The interdenominational mission study themes for 1960-61 are exciting and challenging. *Into All the World Together*, the "overseas" theme, is much more than "overseas" geographically. It expresses the concept of the ecumenical church—the whole family of the whole church in the whole world, in mission together to bring the gospel of Jesus Christ to every person.

According to General Assembly's plan for alternating the method of study of the two themes, *Into All the World Together* will be studied by women's organizations and other groups in the Church.

Heritage and Horizons, the National Missions theme, will be developed through church family nights and other church-wide, family-wide study. Friendship Press, publishers of the mission study books, quotes as the heart of this theme the words of a Scots minister: "Interrogate the past, occupy the present, trust the future." The titles, and information about the Friendship Press adult texts, will be announced in the *Current Materials* column in *CONCERN* when available, together with audio-visual and other study helps. The local missionary education secretary will be on the lookout for materials, ideas, and methods to help leaders of mission study groups make their discussions stimulating.

Missionary education secretaries or other interested persons can gain valuable understanding through attending one of the nine interdenominational mission conferences to be held across the United States.

Outstanding authorities on the mission of the Church at home and abroad will give addresses, lead classes and seminars, discussion groups and denominational workshops. Missionaries and Christians from other lands will participate. Families are welcome. Dates and locations are:

Rocky Mountain Conference School of Missions, June 12-18 at Association Camp, Estes Park, Colo. Contact: Hazel Curtis, 1417 Monroe, Denver 6, Colo.

Southwest Conference of the Christian World Mission, June 18-24 at Mt. Sequoyah Assembly, Fayetteville, Arkansas. Contact person: Mrs. R. C. Allmon, 204 E. Kansas St., Walters, Oklahoma

Silver Bay Conference on Christian World Mission, July 6-13 at Silver Bay, N.Y. Contact: Dr. J. Allan Ranck, 475 Riverside Dr., New York 27, N.Y.

Northfield Conference on Christian World Mission, July 17-23 at Northfield School, East Northfield, Mass. Contact: Dr. Wm. C. Walzer, 475 Riverside Drive, New York 27, N.Y.

Ecumenical Mission Conferences, July 29-August 3 and August 3-8. *Please Note:* Two separate conferences will meet at Asilomar, Pacific Grove, Calif. on above dates. Contact for both: Janet Verkuyl, 83 McAllister Street, San Francisco, California

Midwest Conference on the Christian World Mission, August 1-5 at Northwestern University, Evanston, Ill. Contact: Rev. John Buteyn, 1021 Homcrest Ave., Kalamazoo, Michigan

Pacific Northwest International Mission Conference, August 5-10, at College of Puget Sound, Tacoma, Washington. Contact: Rev. D. Warren Campbell, 15003-14th Ave., S.W., Seattle 66, Wash.

Chautauqua Conference on the Christian World Mission, August 21-26 at Chautauqua, N.Y. Con-

tact: Dr. Laurence W. Lange, 475 Riverside Dr., New York 27, N.Y.

Overseas Sewing Packages (except from the Western Area) should be sent to—United Presbyterian Church Commission, % Neptune Storage Company, 571 Riverside Drive, New York 31, N.Y. This will avoid the necessity of transferring packages sent to the Area Office or to 475 Riverside Drive—a costly procedure. Correspondence about overseas sewing should continue to go to the Area offices.

National missionaries would find useful for their summer Vacation Church programs, Pak-Its N-8 (Play), N-9 (Craft), and N-10 (School). Supplies for summer programs on mission fields are not often included in this year's budget and missionaries are able to use every item received in play, craft, or school Pak-its. These should be sent to missionaries in April, May, and June. The Pak-it leaflet and the name of a missionary needing any of these Pak-its may be obtained by writing to the Office of Specific Work, Room 1148, 475 Riverside Drive, New York 27, N.Y.

You've been asking for UPW notebooks, and here they are:
6" x 9" 3-ring 1.25
8½" x 11" 3-ring 1.35
Only at Westminster Book Stores
Addresses: page 11.

Sewing and Supplies Secretaries should note that only new items are to be supplied on Sewing and Supplies assignments for Overseas or National Missions.

For God's Glory, the excellent Jubilee film, could be used effectively either as preparation for or climax to the study: *Consider the Church*. It traces the Reformation to Scotland and beyond. The film may be secured from your Synod office or P.D.S.—Free.

For Presbyterian Distribution Service
Addresses see page 14



The Charter for Christian Action takes the church-woman into "ever-widening circles."

Christian Growth Unlimited

by Elizabeth J. Manuel

Western Area Secretary for the Women's Department of the Board of Christian Education.

"YOU ACCEPTED us where we were when we arrived—but I'm glad you did not leave us there." Thus did one woman evaluate the opportunity for personal growth which she found at the leadership school she attended last summer. She went on to say: "When I packed to go home my hat was too big; I'll have to let down my hem-line, for I've grown an inch; I'm disturbed—and that is good."

Individual growth and new understanding of the Christian faith comes as women with a common loyalty to Christ and his Church share in a learning experience where all are accepted and grow together. One woman phrased it this way: "I received a real spiritual uplift, a determination to do something about a lot of things, including myself. I can never be the same person again." Another who had never taken part in a worship service or offered an audible prayer, helped to plan and then took part in the closing dedication service for her class.

Since most of those who attend the synod and

UPW schools are local officers wanting to learn how to do their specific jobs in the association, attention is given to helping women understand the purpose of United Presbyterian Women, and its relation to the total program of the Church. Emphasis is placed on ways in which they can make the association program more effective. In conversation in the dining room or dormitory as well as in class sessions there is a sharing of problems, successes and ideas that worked. "The exchange of ideas between different women gives a broader scope to our own plans for the coming year," commented one woman after attending the school in her synod. At the close of a school, another told the leader: "I can now approach my duties as an officer in our association with much more confidence."

Those who want new tools and techniques will find them in the week-long experience. At the

same time they will gain wider vision of the Church and its mission. One student put it this way: "I now realize that mission is not only ecumenical or national, but as near as our neighbor, and must be constantly at the front of our thinking and our action. Every Christian must have a deep sense of his own responsibility to be a minister of Christ."

Learning how to work with people and the meaning of Christian leadership are also emphasized in the schools. Several months after taking a course dealing with leadership a local president wrote concerning the change in attitude on the part of her pastor toward the women's program. Antagonism had turned to co-operation and interest, she said. The pastor, on the other hand, had felt the women had changed. Probably it was a little of both, and largely because the president had gained some new insights at a leadership school.

Those who come not knowing what to expect are usually impressed by the spirit of Christian fellowship among faculty and students. They find that leadership school is an enjoyable experience as well as a time of learning.

New insights, new skills, spiritual growth, Christian fellowship—women have found all these in leadership school. "Christian Growth Unlimited" can be yours this summer!

(top) Women learn about the guidance available through Christian literature.

(bottom) Local officers attending UPW and Synod schools learn how to do their specific jobs in the association.



How a New Mexico Church

Heeded the call to

"Clean Out Your Closets for World Service"

IN MARCH, CONCERN featured the world-wide need for clothing and how churchwomen could respond to that need through Church World Service. One year ago the United Presbyterian Women of Artesia, New Mexico, not only filled their assigned quotas, but also were able to supply three special need areas with over 100 pounds of clothing. Here's what they did.

First, in February, the World Service Chairman, announcing an all day Silver Coffee and Sewing Bee for March, proclaimed, "Clean out your closets for World Service!"

The all day event took place in a private home where appropriate illustrated signs directed traffic to the various work areas—Clothing Bank Deposits, Labor Camp (equipped with four sewing machines and sewing supplies), Cleaning and Pressing Room, Coffee Service Station, Packing and Shipping Room. . . .

During the day a steady flow of women—nearly half the association membership—passed through these rooms. Fortified by coffee, they sewed and worked as their time permitted—an hour, a half-day, all day. Several husbands—always generous at a Silver Coffee—dropped in at the World Service Station for their coffee break.

This one day's effort prompted association members to clean out their closets at regular intervals thereafter. The grand total for the year was 950 pounds of clothing, valued at \$700. Most of the assigned new clothing was donated by members and the balance was purchased with proceeds from the Silver Coffee. So with co-operation, a sprinkle of humorous visual aids, the warmth of a day of fellowship, one church was able to contribute even more than its share toward world clothing needs.

Your association's plans for a clothing drive now may mean so much to a family in Hong Kong, to children in Jordan, to those who have lost all in war, in flood, in famine. . . . Clean out your closets now!

UPW and the Psalms



Fourth in a Series to Aid You
in Your 1960 Circle Study

The Hymnbook of the Ages

*Have You Discovered the Missing
Prayer Note in the Psalms?
(Confession, Intercession, Petition,
Praise, or Thanksgiving?)*

The Psalms are almost lacking in Intercession. Here is an alphabetical psalm intercession to complete and use for your Circle meeting. You might associate specific names with each thought.

Attend, O Lord, the sighs
of those whose hearts are weary.
Befriend, we pray, the one
who, faithful, stands alone.
Comfort those who sorrow,
in whose homes is sadness.
Deliver those who love thee
from clinging to besetting sin.
Encourage all who tremble
and touch the brink of despair.
Forgive, and help us to forgive,
the difficult whose ways offend us.

Now finish the alphabet. Better still, start over and write a whole alphabetical intercessory psalm. Remember the three forms of parallelism, and try to include some imagery.

LETTER FROM

Mrs. Quismundo and her husband, the Rev. Jorge Quismundo are fraternal workers of the United Church of Christ in the Philippines, at present serving on the teaching staff of the Theological School of Eastern Indonesia.

Dear Editor:

Your magazine bears a special message even to us here in Indonesia.

I have not read your first issues, but every copy we have been reading since we arrived at Makassar has kept us "in touch" with all the thoughtful "concerns" and involvement of the United Presbyterian Women in America and in other parts of the world.

Being a very minute part of God's concern as reflected in the Mission of the Church, we are grateful that His Love has made possible our fellowship, our partnership with you all. The Christmas tree being thus taken away, the star lantern stored away, we wish to reiterate our great need in keeping His Christmas symbol, a daily fact, deed, thought, prayer, through each hour, each day of this New Year.

We congratulate the eloquent way CONCERN tries to stress in each issue the wonderful mes-

Arnaldy Quismundo

sage of Christmas to all its readers. It is indeed an effective way to remind us all . . . we do thank you for the faithfulness and sincerity of CONCERN which has thus kept us posted.

Charles Martz has a beautiful, simple yet direct way of phrasing the Christmas greetings—we trust that you will all agree with our choice.

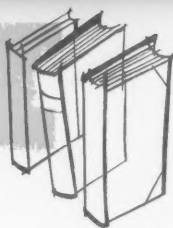
God Grant These Gifts to You

A Faith so high that you may link
The pilgrim star with a bed of straw,
Belief so strong that you can draw
A Soul's dream from a house of clay
Vision so clear that you can walk
A dark road with a shining trust,
Concern so deep that you can meet
The world's care with a shepherd's love,
Hope so triumphant that you can face
The overwhelming fear with a gentle calm!

Finally we wish you a God-blest, God-inspired, God-challenged, New Year!

Ever Sincerely yours,
Arnaldy R. Quismundo

read and heed



Members of the National Executive Committee continue below their reviews of books on the **Recommended Reading List.**

The Meaning of Christ, Robert Clyde Johnson 1.00

In this book Mr. Johnson clearly portrays Jesus, the real man—"the why of his power to attract and repel." The question, "What think ye of Christ?" is a question no Christian can avoid. Jesus asked "Who do you say that I am?" This demands *our* answer and not that of someone else. It is in dealing with this second question that *The Meaning of Christ* will be of special help. The reader will discover not a "gentle Jesus, meek and mild," but a fearless Jesus whose "words cut through the sham and hypocrisy of his day like steel and lightning." "What effect do the steel-like qualities in this man have upon us today, two thousand years after?" Christ is the center of Christian faith. "He died to set us free and the redemptive power of His presence in our lives is both our possibility and God's will for us." Read this book and understand the meaning of Christ.

Hazel Cosby

She Had a Magic: The Story of Mary Slessor, Brian O'Brien, 4.00 In his foreword, Mr. O'Brien writes, "She had a magic that inspired and excited." This magic has excited this writer to tell of the life of the tiny, indomitable Scots-woman who walked barefoot, armed only with an umbrella, into the bush where slaves were slaughtered and wives strangled at the death of a chief; where twin babies were thrown into the forest and their mothers stripped and flogged out of the village. Through this book throbs the power that gave Mary Slessor the courage to end these practices, the love that made

the natives call her the "Mother of All People." King George, in recognition of her "unique service, philanthropy, and sacrifice to the Government and people of Nigeria" chose her for admission to the Order of the Hospital of St. John of Jerusalem. Once, she stood between two bands of painted savages who demanded one another's blood. "What manner of woman fights a whole town of warriors?" one mumbled. "Surely she has a powerful magic." The answer came, as it does all through this exciting book, "This woman has strong power, the power of God." *Helen Hurrell*

On The Way, Olive Wyon 2.50

This latest devotional book by Olive Wyon is one of unusual charm and power. With an amazing knowledge of the classics of Christian literature in this field, and from her own personal experience of the meaning of union with Christ, she presents a vigorous challenge to modern Christians to explore "the Way" of prayer, self-discipline and worship.

Ruby Pinkerton

Adventures In Parenthood, W. Taliferro Thompson 2.50

Out of his rich experience as teacher of religious education, father of six, grandfather of sixteen, and for more than two decades, religious counselor at boys' camps, Dr. Thompson presents a book which should be required reading, not only for parents, but for all who have to do with the teaching and guidance of children and youth.

Parenthood, Dr. Thompson says, is a sacred trust which requires all the tact, love, understanding, and co-operation that can be attained through prayer and the guidance of God. His first chapter, "Fathers Are Parents, Too," reminds the reader of the

rapidly diminishing role of father in the home as he becomes merely the provider of material necessities. This is contrasted with the picture of Fatherhood as presented in the book of Ephesians. Such topics as "How and When to Say No" are given a wholesome and practical treatment. Based on sound psychological principles, the thread of religion running through its chapters brings warmth and meaning to this very readable book.

Agnes H. Wilson

The Yoke of Christ, Elton Trueblood 3.00

A sermon should "make a practical difference in the lives of the people who listen," writes Dr. Trueblood, professor of philosophy at Earlham College. In this book he presents no less than eighteen sermons, all of which contribute vitally to the "difference the Christian gospel can make when it becomes relevant to the daily lives of ordinary men and women."

To the woman reader, the chapter entitled "The Home as a Foretaste of the Kingdom" will be of major importance. Perhaps she had not previously realized her opportunity in "the holy task of managing this little kingdom." The influence of the home may influence the world. "If we could have enough really good homes, we should have a very different world; and we are not likely to have a good world without them."

Through these pages Dr. Trueblood challenges the reader to a new sense of responsibility in church membership, to learn "to pray, to study, and to think creatively about the Christian cause," and to lead others with renewed dedication of spirit, from nominal to a committed Christianity.

These books may be ordered from:

WESTMINSTER BOOK STORES

Witherspoon Bldg., Philadelphia 7
228 Oliver Ave., Pittsburgh 22
220 West Monroe St., Chicago 6
1501 Wilshire Blvd., Los Angeles 17

MAY FELLOWSHIP DAY

Theme:
CITIZENSHIP—
Free and Responsible



"WHAT? ANOTHER DAY to celebrate?" An honest response for many. For countless other readers of CONCERN, the First Friday of May is as familiar a date on the year's calendar as a family birthday.

What is in this particular Day which accounts for its vitality after more than twenty-five years, and its even greater potentiality?

The first May fellowship Day came as the response of churchwomen to the depression. In early 1933 when banks were closed and fear was everywhere, members of the Administrative Committee of the Council of Women for Home Missions voted to plan a May Day luncheon in New York City—"a festive day to prove the life that is in us." The two subjects for the luncheon were "Child Health" and "Children of Migrant Families."

Last year's May Fellowship Day with its theme "How Much Is Enough?" represented the response of churchwomen throughout the United States to our economy of abundance.

Between the celebrations in 1933 and 1959 there was an unbroken succession of May Fellowship Days. In 1937 and 1938 four interdenominational women's organizations issued the call to the Day. Since 1941 the responsibility has been carried by United Church Women as the national channel for the united effort of women of many communions.

This year, the theme of May Fellowship Day is Citizenship—Free and Responsible. The packet of material prepared for the use of local committees planning the Day includes a service of worship, "Committee Cues," a poster, and a study guide of sixteen pages, "Citizenship—Free and Responsible," based on selections from John C. Bennett's recent book, *Christians and the*

State. The introduction to the study guide is by Margaret Kuhn, Chairman of the Christian Social Relations Committee of United Church Women.

May Fellowship Day may take many forms. For example, a luncheon, a tea, an evening meeting, a conference, depending on the local situation. The offering, which is a normal part of every celebration, is used to help finance the work of the state and local councils of Church Women. Originally held for one day only, the celebration is more and more widely seen as the climax of a period of study in groups and the occasion to launch a specific plan of action growing out of study and based on local community needs.

May Fellowship Day is in essence an instrument, a gift of God's grace, through which we, as women of the churches, may, united, more adequately meet great human needs in our communities and in our country. It is a means through which we may strengthen our local councils, the channel of our common effort, that, united, the churches in our communities may more fully witness to God's love for all people.

Where do United Presbyterian Women come in? Without doubt they were among the members of the Administrative Committee of the Council of Home Missions which planned the first May Fellowship Day. They have been part of every celebration since. The vision to know which of the tasks of the Church can be done better working together, and the courage and initiative to act on their insights are among the precious contributions of United Presbyterian women to the life of the Christian Church today.

Complete packets .50. Study guide .35. Order from P & D Department, National Council of Churches, 475 Riverside Drive, New York 27, New York.



by Eleanor French

Miss French is Director of Christian Social Relations, United Church Women.

ON THE DOORSTEP OF

IT IS WELL KNOWN that three African countries will become independent republics in 1960: Cameroun, Nigeria, and Somaliland. For this reason the year 1960 will be marked in the annals of the history of Africa in letters of gold.

What gratitude we should manifest towards our God who in his goodness wants to prepare the way and give us our place among the nations!

What will independence bring to us? I know it will rid us of our inferiority complex—the state in which we have lived for centuries believing that there were superior races and inferior races. Independence brings us the pride of holding our heads high and walking as citizens of a nation and not of just little, rival, cruel, and barbarous tribes.

Independence bestows the sense of responsibility to the children of the country who must be concerned for the well-being of their country and of their fellow citizens over and above their own personal interests.

Yet, we shouldn't let ourselves be lulled with illusions thinking that independence will bring nothing but happiness. Are not members of other

Independence

Excerpts from a letter by Pastor Moubitang à Mepoui of the Bafia Church, Cameroun, who recently spent a year studying in Switzerland.

nations still living in evil, fear, and unhappiness? Independence will not bring us happiness because it will not change the heart of man.

Now it remains for us to ask, "Brothers, what must we do?" The answer is in the words of Jesus himself: *If you continue in my word . . . you will know the truth, and the truth will make you free.* Therefore a nation, young or old, which doesn't know the divine Truth or know Jesus Christ, Son of the Eternal God, cannot pretend to a true independence. Truth gives an independence that purifies internally and prepares for eternal life. That is the independence that we desire with all our hearts for our country!

This letter, reprinted from The Drum Call, January 1960, first appeared in ENVOL, July 1959.

Cameroun National Anthem

*(Translated from the original French)
Sung in Yaounde, January 1, 1960 at
Cameroun's Independence Day Ceremonies*

To alumni members of the class of 1928, Presbyterian Normal School in Foullassi, go the honors of having composed Cameroun's National Anthem which was their class hymn. They were inspired by the school's former Missionary director, Dr. Camille Chazeaud. Pastor Joseph Tjega, professor at Dager Biblical Seminary and Moderator of the Presbyterian Church in Cameroun, was one of the composers.

O Cameroun, cradle of our ancestors,
Formerly thou livedst in barbarism,
As a sun begins to rise
So, little by little thou art emerging from savagery.

Let all thy children from North to South
From East to West feel naught but love,
Let their sole aim be to serve thee
And to fulfill their duty always.

Dear Country! Beloved Land!
Thou art our only true happiness
Our joy and our life,
Thine be love and highest honor!

Thou art the tomb where our Fathers rest,
The garden cultivated by our forebearers.
We are working towards your prosperity,
One day, at last, we shall succeed.
Of Africa be a faithful child,
And always advance in peace,
Hoping that the love of thy children
Will be boundless and everlasting.

On the eve of Independence of the Cameroun, January 1, 1960, the following article was written by Angô Ada Moïse, a Presbyterian elder of the Messa Church, Yaounde. He was nominated last May to the important position of Director of the Cabinet of the Minister of Post and Telecommunications. He is a Bulu from a village near Elat and went to the Presbyterian primary schools, but completed his schooling in the government Superior (High) school. Mr. Angô frequently preaches in one or the other of the twelve different Protestant services held each Sunday in the various churches of Yaounde. He is also the leader of the Bulu choir of the Messa Church.



Cameroun Today

by Angô Ada Moïse

IN JANUARY 1960 a new flag will join the row of flags at the United Nations and will float proudly in the air alongside the flags of the other independent nations. Cameroun will have become a sovereign state! This will be a great day for both France and Cameroun: France seeing her pupil among the other free nations; and Cameroun being able to associate freely with all independent States.

Cameroun does not come abruptly into the Family of Nations as have so many African countries, but she has an international history of a certain vintage behind her. She will be greeted without surprise by the diplomatic society of the world.

Cameroun is a country of 432,000 square kilometers (a little larger than the state of California) and has a population of 3,227,000 people. Cameroun is a fertile land whose products will be important in the markets of the world, and what will be found in the as yet little explored mineral resources is unknown. She is strategically situated both politically and geographically

in that she is the link between Nigeria, an important country of 35,000,000 people, and the French Community of Nations in Equatorial Africa. She is the lungs that could give breath to Tchad and Oubangui if the railroad is built from Douala to Tchad. She represents also the strategic means for supplying military bases in the French zones of Central Africa. Thus Cameroun has an important role to play in the concert of nations.

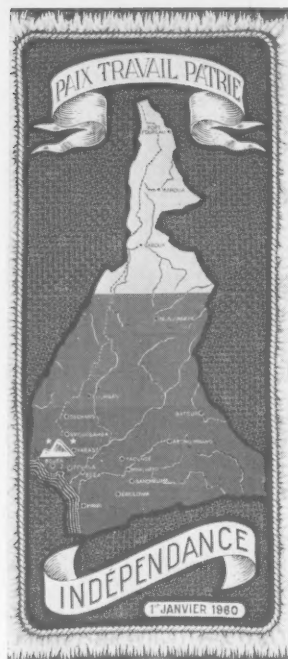
But you cannot speak of the independence of a country without also speaking of its economy and of its internal development.

We all know that the economy of Cameroun is based on agriculture, 85% of her population living on the land. We count among our exports cocoa, coffee, bananas, tobacco, rubber, and mahogany in the south, cotton and peanuts in the north. These exports are in addition to the local crops which make up the bulk of population's food supply: cassava, yams, plantain, corn, sorghum, and rice.

During the past ten years the production of

CAMEROUN

TODAY



Above—The new flag of Cameroun, which attained its independence on January 1, 1960. Moderator Dr. Arthur Miller and Stated Clerk, Dr. Eugene Carson Blake, cabled congratulations to Cameroun's Prime Minister, Ahmadou Ahidjo. Predominating colors of the flag are red, yellow, and green, on a dotted black background.

cocoa has increased 100%, bananas by 500%, coffee by 300%, timber by 350%, and cotton, inexistent in 1947, had an export of 20,000 tons in 1957.

The President of the Cameroun *Chambre du Commerce* declared recently, "If we will all work towards a common goal, Cameroun will not only be an independent State, but can also become a worthy economic and political entity." Prime Minister Ahidjo has formulated and published an important program for the encouragement of economic expansion in Cameroun.

All this will not make Cameroun completely self-sufficient; no nation is ever completely independent. Cameroun, like all the other young nations of the world, will seek aid, material, financial and moral, from the older nations. But at the same time, as Mr. Ahidjo recently said, "We cannot expect outside aid to solve all our problems. First we must make a substantial productive effort."

As for the internal development let us first speak of its communications systems. Cameroun has a total of 12,000 kilometers (7,500 miles) of roads, of which half are main arteries although only 600 kilometers (350 miles) are paved. There are two railroad lines which carry the produce of Cameroun to the seaport of Douala. There are three ports in Cameroun: Douala and Kribi on the Atlantic Ocean and Garoua on the Binoué River. Douala boasts an International airport with a runway of one and a half miles, capable of serving present jet aircraft. The airports of Yaounde, Maroua, Garoua and Ngaoundere serve DC-4s, and various cargo aircraft. In addition to these main airports there are ten secondary airports and several emergency strips.

The telephone and telegraph systems have recently been modernized by the installation of telephone exchanges in several cities of which two, Douala and Yaounde, are automatic dial systems.

In medical services and in education the development, both public and private, has been marvelous. There will be, as in the past, harmony between the medical and educational services of the State and of the private institutions. After January 1, 1960, Cameroun will continue to need technical assistance, which need will progressively diminish.

At the present time the Constitution has not been written. However, in my humble opinion, I believe that Cameroun, having chosen democracy, will grant religious liberty.

I direct a solemn tribute to all those who have contributed in whatever way to the evolution of Cameroun, who have given of their best to the cause of Cameroun, who have fought for her freedom and who have contributed to her history.

Reprinted from The Drum Call, January 1960

